

THE
E P O D E S
O F
H O R A C E

In *Latin* and *English*;

With a Translation of
Dr. BENTLEY's NOTES.

To which are added
NOTES upon NOTES; Done in the
Bentleian Style and Manner.

Seu tu Querelas, five geris Focos. Hor.

PART XXI.

To be Continued.

L O N D O N :

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Q. Horatii Flacci
E P O D O N
L I B E R.

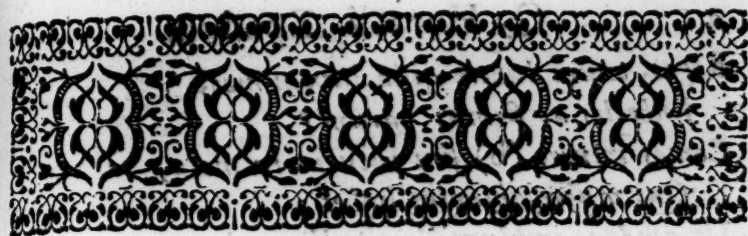
EPODE I. *Ad M E C Æ N A T E M.*



B I S Liburnis inter alta navium,
Amice, propugnacula,
Paratus omne Caesaris periculum
Subire, Mecenas, tuo? (perstite
Quid nos, (a) quibus te vita si su-
Fucunda; si contra, gravis?

Utrumne jussi persequemur otium,
Non dulce, ni tecum simut?
An hunc laborem mente latuvi, decet
Quâ ferre non molles viros?
Feremus: & te, vel per Alpium juga,
Inhospitalem & Caucasum,
Vel Occidentis usque ad ultimum sinum
Erti sequemur pectore.

Roges,



THE
E P O D E S
O F
H O R A C E.

EPODE I. To MECÆNAS.



WHILST you ascend your warlike
Ship, (Deep,
And carry Terror through the distant
Prepar'd in all Events of War,
Great *Cæsar's* Dangers and Renown
to share ;

What shall your Friends forsaken do,
Whose Fate, whose Life and Death, depend on you ?

Shall we, at your Request, sport on,
And taste insipid Mirth when you are gone ?

Or bear our Loss with such a Breast,
As is by Souls, like yours, in War confess'd ?

We'll bear it then, and freely go
O'er craggy *Thracian* Cliffs, and *Alpine* Snow ;

Or bravely march, whilst you lead on,
Far as the rosy East, and rising Sun.

Rages, tuum labore quid juvem meo,
 Imbellis ac firmus parum?
 Comes minore (b) sim futurus in metu,
 Qui major absentes habet:
 Ut assidens implumòibus pullis avis
 Serpentium allapsus timet
 Magis relictis; (c) non, uti sit, auxili
 Latura plus presentibus.
 Libenter hoc & omne militabitur
 Bellum in tua spem gratia:
 Non ut juvencis illigata pluribus
 (d) Aratra nitantur mea;
 Pecusve Calabris ante sidus fervidum
 (e) Lucana mutet pascuis:
 (f) Neque ut supini villa candens Tusculi
 Circea tangat mœnia.
 Satis superque me benignitas tua.
 Ditavit: baud paravero,
 Quod aut, avarus ut Chremes, terrâ premam;
 Discinctus aut perdam ut nepos.



The EPODES of HORACE. 5

I know, my weak, my feeble Arm
Can neither aid, nor succour you from Harm;
Yet Absence still increases Fear,
And I shall think you safe when I am near.
The Dam that leaves her tender Young,
Dreads every Snake, and fears she stays too long;
Yet she, alas ! is weak as they,
And would, if present, but augment the Prey.
For you the greatest Toils I'll bear,
For you the Dangers and Fatigues of War ;
Not to increase my Wealth, or Lands,
By many Oxen till'd, and numerous Hands ;
Where well-fed Flocks and Herds may range,
And with the Seasons still their Pasture change ;
Nor give my little Farm more Room,
And build it to the Walls of *Tusculum* :
Your Bounty gave my present Store,
'Tis all I want, nor will I ask for more,
Like some young Cully, to confound,
Or some rich Miser, hide it under Ground.



(a) *Quibus te vita sit superstitie.*] Thus we find it at present in most of the Editions, and they take it from the old Venetian: But I find a different *Lectio* in the German Edition of *Locher*;

*Quid nos? quibus te vita
si superstitie
jucunda; si contra, gravis.*

The same *Lectio* I find in my *Gravian*, *Battelian*, *Gallean*, *Leyden*, the *Queen's-College* at first hand, and the *Royal Society Copy*. Thus *Pulmannus*, *Torrentius*, and *Barbiius* read it in their Books. See *Barbii*, *Advers.* l. 37. c. 15. Nor did *Porphyrio* the *Scholias*t find it otherwise in his; *Horace*, says he, repeats the Particle *Si* twice (thus we must correct it, for the vulgar Reading is *periculum*) This is a Redundance; for it had been enough for him to have said, *Quibus te superstitie vita jucunda est; si contra, gravis*. *Sit* must therefore be understood extrinsically, in order to make the Elocution complete. The Annotator upon the *Gravian* says the same; *vacat si, si is wanting*. This Word therefore must be supply'd in the *Peter House*, *Magdalen-College*, and *Bodleian Copies* where we only find *vita superstitie*. To be short; we ought by all means to re-

store *si*, as well upon the Authority of so many Copies, as also because it is so remarkably Elegant. *Life*, says *Horace*, is pleasant to us, so long as you live with us; but when you are gone, it is good for nothing. *Si* is by no means an idle Word or a Redundance, as some of the Interpreters foolishly imagined; the last *si* of the two, is the same with *sin*; and this Word is frequent in other Writers, but never to be found in *Horace*. Thus *Terence*, *And.* 1. 3. uses *sin*; but *Horace* *si*; *Epis.* 1. 5. *Serm.* 1. 3. *Carm.* 3. 29. Thus *Horace* ever loves to express himself in those very Places, where other Writers would have said *sin*. As to the first Line,

*Ibis Liburnis inter alta
navium;*

I think it ought to be marked with an Interrogation Point, which is more Vehement and Poetical, or as we say in Greek *παθητικώτερον*, more pathetick.

(b) *Sum futurus in metu.*] I advise you to read as the most renowned *Nick Heinsius* would have you in his *Emendations*,

*Comes minore sim futurus
in metu.*

By this Trick *sim* answers very patly to *τὸ juvem*.

(c) *Non*

(c) *Non ut adsit auxili.*]

Observe here the Course and Run of the Words. A Bird, says he, when she is sitting, is under the greatest Concern for those young Ones that are absent; and yet she could not help them, ut adsit, though she were at that time with them. Do you not perceive a notorious Piece of Tautology here? Without doubt one of these Clauses is too much; either presentibus, being present, or ut adsit, though she were with them: He had express'd himself well enough, if he had only said, *Non latura plus auxilii, ut adsit*, leaving out presentibus, or if he only said, *Non latura plus auxilii presentibus*, leaving out ut adsit. And yet such putrid Stuff as this went down with the Interpreters, because they found it so in the old Copies and Editions. But some of the Manuscripts would have taught them better, if they had known how to have made use of their own Goods and Chattels; the oldest Blandinian, one of Fulmannus's Books, and some of Lambin's read the Place thus,

*Magis relictis; non uti
ut auxili*

Latura plus presentibus.

My Grævian and Galean, with six other Copies, are almost of the same Mind; for they say *ut sit*, which

is a Corruption from the true Reading. By this both the Sense and Diction are very plain and clear; She is in Pain for those young Ones which are absent; non uti, that is, not because she can relieve them if she were by.

(d) *Aratra nitantur meis.*]

This is a foul, scabby, rusty Place, as we find it at present in all the Editions;

*Non ut juvenis illigata
pluribus*

Aratra nitantur meis.

We ought by all means to restore and mend the Place from some Copies belonging to Canter, Lambin, and Bersmannus, thus,

*Non ut juvenis illigata
pluribus*

Aratra nitantur mea.

Thus I find it in my Bodleian, and also in the Bartelian among the various Editions. I very readily grant, that the old Books say *meis*; but this can never be right; for the Possessive *Meus* ought to be joined to the most proper Substantive. Besides in these Words, *Meis pluribus juvenis*, we can never bear with the double Adjective, and the putrid filthy Order in which the Words lie. Moreover, instead of *nitantur*, some Books belonging to Fabricius and Torrentius, with

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my *Galean* and *Magdalen-College* Copies, say, *mettantur*. See this Word in *Avienus* Fab. 32. Id. 28. But here in *Horace*, *Illigata mettantur* would be saying the same Thing twice over, *Βαττολογεῖν*, as we *Grecians* call it. We therefore retain *nitantur*, that is *Toil*, *Sweat* and *Groan*, in Plowing a difficult Piece of Land.

(e) *Lucana mutet pascua.*] In the German Edition of *Locher* I find *pascua*, but the *Venetian*, which is older says,

*Pecusque Calabris ante fidus
fervidum
Lucana mutet pascuis.*

To this all the *Blandinian* Copies belonging to *Cruquius* and *Torrentius*, with some of *Lambin's*, and some belonging to *Pulmannus*, *Bersmannus*, and my *Gravian*, *Queen's-College*, and five more agree: But now the *Leyden*, which is very old, with the *Battelian* and *Royal Society* Copies, say *pascua*: So that we must now decide this Controversy by Reason, since we cannot do it by Authority. As for us, we prefer *pascuis*, because we would not have three *Stanzas* come so near together, and have only one *Termination*;

*Aratra nitantur mea.
Lucana mutet pascua.
Circaea tangat mania.*

This is a Fault that *Horace* takes great Care to avoid; and it is one of the most curious *Mysteries* and *Secrets* in his Art. Besides, *Mutet Lucana Calabris pascuis*, is a more figurative Way of Speaking, and more familiar to our Author. Thus in this very *Epode* he says,

*Roges, tuum labore quid
juvem meo.*

See a parallel Phrase in *Art. Poet.* v. 273. See also *Serm.* 2. 3. as we have corrected it from the *Royal Society* Copy.

(f) *Nec ut superni.*] Tho' all the Books, both *Manuscripts* and *Editions*, conspire together to confirm this *Lectio*,

*Nec ut superni villa can-
dens Tusculi
Circaea tangat mania.*

Yet they shall never persuade me, do what they can, that *superni* is the true genuine Reading of *Horace*; for *supernus* is a relative Word, and there ought always to be something else mentioned, with respect to which it is said to have the upper Place; whereas we find no such Thing mention'd here. In my Opinion therefore, we ought to read it thus,

*Neque ut supini villa can-
dens Tusculi.*

They,

They, who would have us read *superni*, do it for this Reason, because *Tusculum* was situate upon a Hill; but now for that very Reason we read *supini*. See *Tibur supinum* in *Carm.* 3. 4. where *Acron* the Scholiast says thus, *Supinum*, that is, *montuosum*, Mountainous; thus we read of *Colles supini*. He describes the Situation of a Town, that is placed on a Hill. *Porphyrio* says; *Supinum Tibur*, relates to its Situation, as it lies on the Side of a Mountain. See *supine Hills* in *Virgil*, *Geor.* 2. 2. 6. *Ibid.* 3. 555. *Statius* *Theb.* 4. 238. *Decon-tius* Hexametro. *Tusculum* was seated upon a rising Eminence, as the most accurate *Cluver* observes, who was an Eye-Witness of it. Now such a Place may properly be called *Supinus*, be-

cause it is not steep, or like a Precipice, but rising in an easy Ascent a little above the common Level. Hence the *Champaign*, or *even Vale*, the open Country, is often called *Supinum*. See *Apuleius* in *Florid.* *Ammianus Marcellinus* 18. 6. *Pliny* *Nat. Hist.* 9. 1. the Scholiast therefore upon *Juvenal*, *Sat.* 3. 192.

Simplicibus Gabiis aut pro-ni Tiburis arce,

Is very much out, when he says, situate on a Precipice, as *Horace* has it, *Clivumque supinum*; for this does not signify a Precipice, but a Descent; neither can we find any such Phrase in *Horace*. By the way, we must take Notice, that *Supini Tusculi* does absolutely and by itself signify the same Thing, which *Superni* can only do Relatively, and by Reference or Comparison.

NOTES upon NOTES. EPODE I.

Quantum vis conspirent codices scripti editique, vix tamen extorquebunt.] The Reason of the Doctor's great Confidence in altering *Superni* *Tusculi* to *Supini*, is, because *Horace* design'd to be very particular here in describing the Situation of *Tusculum*. Now the Doctor tells us, that his own Word (*Supinus*) signifies seated on a Mountain; and this he proves from *Virgil*, *Statius*, and *Acron* the Scholiast. In the next place, he lets us know, that it also

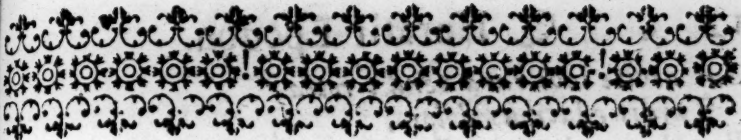
signifies, seated on a Rising or Eminence, that is, on the Side of a Mountain; and this he makes good from *Cluver* and *Porphyrio*. Lastly, *Apuleius*, *Ammianus*, *Marcellinus*, and *Pliny* are his Witnesses, that it signifies, seated in the Vale, or upon an even Plain. How wonderfully Particular is *Horace*, or rather *Dr. B.* in his Situations, when we know not whether he means, a Town upon a Hill, in a Vale, or between both?

EPODE

EPODE II.

BEatus ille, qui procul negotiis,
 Ut prisca gens mortalium,
 Paterna rura bobus exercet suis,
 Solutus omni fœnore ;
 Neque excitatur classico miles truci,
 Nec horret iratum mare ;
 Forumque vitat, & superba civium,
 Potentiorum limina.
 Ergo aut adultâ vitium propagine
 Altas maritat populos ;
 Aut in reductâ valle mugientium
 Prospektat errantes greges ;
 (a) Inutilesve falce ramos amputans,
 Feliciores inserit ;
 Aut pressa puris mella condit amphoris ;
 Aut tondet infirmas oves.
 Vel, cum decorum nitibus pomis caput
 (b) Autumnus agris extulit,
 Ut gaudet insitiva decerpens pyra,
 Certantem & uvam purpura ;
 Quâ muneretur te, Priape, & te, pater
 Sylvane, tutor finium !
 Libet jacere modo sub antiquâ ilice,
 Medo in tenaci gramine ;
 (c) Labuntur altis interim ripis aqua ;
 Queruntur in silvis aves ;
 Fontesque lymphis obstreant manantibus,
 Somnos quod invitet leves.
 At cum tonantis annus hibernus Jovis
 Imbres nivesque comparat ;
 Aut trudit acres hinc & hinc multâ cane
 Apros in obstantes plagas ;

Aut



EPODE II.

HOW Rich is he, who free from Care
As the first happy Mortals were,
His fat paternal Acres plows,
No Mortgage, no Incumbrance knows ?
He shuns the Sea, the Camp, and Arms,
Where Trumpets sound their shrill Alarms,
He flies the noisy Bench and Court,
And Levee, where proud Slaves resort.
His only Care is, when to join
The lofty Elm, and tender Vine ;
Whilst in the Vale beneath he views
His wandring Sheep, and grazing Cows.
Sometimes he prunes the useless Shoots,
And grafts a Branch of better Fruits ;
Or casks the Honey's luscious Juice,
Or shears his tender sickly Ewes.
When *Autumn's* fruitful Month appears,
He gathers, with Delight, the Pears
And purple Grapes, so red, so sweet,
From Trees and Vines himself had set ;
His Off'rings to *Priapus* yields,
And *Faunus*, Guardian of his Fields.
Sometimes he basks beneath the Shade,
Or on the Grass supinely laid,
Close by some Brook, or limpid Spring,
Whilst all the wing'd Musicians sing :
The Riv'lets murmur as they creep,
And gently lull the Swain to sleep.
Soon as the Storms and Cold draw near,
And *Jove* inverts the frosty Year,
He calls his Dogs, his Toils he lays,
And gives the savage Boar the Chace ;

Or

Aut amite levi rara tendit retia,
 Turdis edacibus dolos;
 Pavidumve leporem, & advenam laqueo gruem,
 Fucunda captat premia.
 Quis non malarum, quas amor curas habet,
 Hec inter obliviscitur?
 Quod si pudica mulier in partem juvet
 Domum atque dulces liberos,
 Sabina qualis, aut perusta solibus
 Pernicis uxor Appuli,
 Sacrum vetutis extruat lignis focum,
 Lassi sub adventum viri;
 Claudensque textis cratibus latum pecus,
 Distenta siccet ubera;
 Et horna dulci vina promens dolio,
 Dapes inemtis apparet;
 Non me Lucrina juverint conchyliis,
 Magisve rhombus, aut scari,
 Si quos Eois intonata fluctibus
 (d) Hyems ad hoc vertat mare.
 Non Afra avis descendat in ventrem meum,
 Non attagen Ionicus.
 Fucundior, quam lecta de pinguiissimis
 Oliua ramis arborum,
 Aut herba Lepathi prata amanti, & gravi
 Malva salubres corpori,
 Vel agna festis casa Terminalibus,
 Vel hœdus ereptus lupo.
 Has inter epulas, ut juvat pastas oves
 Videre properantes domum!
 Videre fessos vomerem inversum boves
 Collo trabentes languido;
 Positosque vernas, ditis examen domus,
 Circum renidentes Lares!
 Hec ubi locutus fœnerator Alfius,
 Fam jam futurus Rusticus,
 Omnem (e) relegit Idibus pecuniam;
 Querit Calendis ponere.



The EPODES of HORACE. 13

Or spreads his Nets around the Bush,
To catch the poor deluded Thrush;
Courses the Hare along the Plain,
And takes the foreign stately Crane.
Such Pleasures, and such Sports remove
All Thoughts of Care, and Pains of Love:
But if a Race of prating Boys,
And gentle Spouse partake his Joys,
Some *Sabine* Matron, hail and brown,
Tann'd by the scorching Summer Sun;
She stirs the Fire, and makes it burn,
Against her Husband's wish'd Return;
Or pens the Ewes that play and bleat,
And drains the swelling, milky Teat:
She, and her Spouse, and Children, dine
On home-bred Cales, and this Year's Wine.
The *Lucrine* Oysters I disdain,
And all the Dainties of the Main,
Which, when the *Eastern* Tempests roar,
Are wafted to the *Latian* Shore:
I nor in *Turkey* take Delight,
Nor long for *Partridge*, or for *Snite*:
My Board with luscious Olives spread,
Or Sorrel from the verdant Mead;
Or Mallows of salubrious Juice,
That keep the temp'rate Body loose;
Or tender Lambkin, sweet Repast,
Which hungry Wolves in vain had chas'd.
Or Kid with savory Sallets dress'd,
To crown some solemn *Sylvan* Feast.
Whilst thus we fatten and carouze,
How sweet the pleasing Prospect shows,
Of Flocks returning in a Row,
And Bullocks from the Yoke and Plow!
Whilst all the little Troops of Swains
Around the *Lares* sport and dance.
Thus *Alfus* spake, resolv'd to try
The Country's sweet Variety:
He call'd his Money in, and then ----
The Miser put it out agen.

(a) *Inuti-*

(a) [Nutilesque falce racemos.]

The most Learned Geor. Fabricius was the first who in the Year MDLXX. altered the Run of this Passage; and he was afterwards follow'd by Harry Stephens, and some others. His way was this,

*Ergo aut adulta vitium
propagine
Altas maritat populos;
Inutilesque falce ramos am-
putans,
Feliciores inserit:
Aut in reductâ valle mu-
gientium
Prospectat errantes.*

This was done by meer Con-
jecture, and against the Au-
thority of all the Copies. The
Design of it was to prevent
the separating of those two
Distichs, which treat of the
Care and Management of
Trees; the first of which
speaks of Maritation, and
the other of Amputation and
Infition; the vulgar Lesson
parts these, by the interven-
tion of another Distich thus,

*Aut in reductâ valle mu-
gientium
Prospectat errantes greges.*

It is a hard Matter to tell
whether this Alteration were
right or wrong. That Er-
rors of this Nature do often
creep into the Books either
thro' the Negligence or Igno-
rance of Transcribers, can ne-
ver be doubted by any one

but who is a perfect Stran-
ger in the Manuscript Trade.
I can make Oath, if duly re-
quired, that I never yet dusted
over any one Copy of Horace,
which did not displace some
of the Lines; which however
might very easily be restor'd
again, out of some other Copy,
or which perhaps some second
Hand had brought back to its
right Place. But still the
foundest Critics never thought
it advisable to alter the Series
or Course of the Verses, con-
trary to the Directions of all
the Copies, and without be-
ing compell'd to it by very
urgent Necessity. Let us see
then, what the great Fault is
of the vulgar Lesson, and
where is the great Advan-
tage of altering it. They
tell us, that the Lines which
treat of Incision or Grafting,
ought immediately to follow
those which treat of Mari-
tation, because of the Resem-
blance of the Subject-Matter.
This would be well enough,
if the Husbandman were to
proceed immediately upon one
Operation, after the other was
over: But now Maritation
belongs to the Month of Octo-
ber, and Amputation and In-
cision to the Month of March.
See for this, Columella Lib.
11. 2. Cato and Palladius
say the very same Thing.
Where then is the mighty
difference, if these two Things
should be divided in Poetry
by the Interposition of two
Lines only, which in Nature
arc

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are separated by an Interval of five Months? Besides, do but consider what this Distich is, which interposes,

*Aut in reductâ valle mugientium
Prospiciat errantes greges.*

This does not treat of any one Sort of daily Labour, but only of a short Diversion by way of Pleasure, the Prospect of a Herd of Cattle grazing far off; and this a Gardener may divert himself with, at the same time that he is grafting and coupling his Trees together. Either therefore I am very much mistaken, or else we should do best to forbear disturbing this Passage, till some Copy shall come to light, and justify our Proceedings; which perhaps may never happen. In the mean time, we have lent a helping Hand to the vulgar Edition, and instead of *Inutilisque*, read it thus,

Inutilefve false racemos amputans.

This agrees with what goes before, *Ergo aut adulta. Aut in reducta. Aut pressa pavis. Vel cum decorum.* After the same manner at Verse 35. we say,

Pavidumve leporem aut advenam laqueo gruem,

Instead of *pavidumque*, the Gravian Copy does in this

Place read *pavidum leporem* without the Particle; in most of the Books, *ve* and *que* are mutually exchanged for one another.

(b) *Autumnus arvis extulit.*] Thus says the Lofcherian Edition, and also the Venetian, Anno 1490. with some of the Copies; among which are the Batavian, the Worcester and Peter-House belonging to us. But the old Venetian Edition, Anno 1478. with some Copies belonging to Cruquius and Lambin, as also my Gravian, Leyden, Queen's-College, and other Books, which are older and more numerous than those of either side, say,

Autumnus agris extulit.

This the Scholiast Porphyrio assents to; and why then should we not stand by the best and most in Number, when we look for Witnesses? See Virgil, Georg. 2. 10. *Arvis extulit* is a Phrase that seems to be Parallel to that in Virgil, Georg. 2. 541.

Terrea progenies arvis caput extulit arvis.

Where by the way we must read *Terrea progenies*, according to Lactantius; and this is the same with what Lucretius calls *Terrigenas*, Foundlings, Lib. 5 v. 1410. for who among the Poets ever called

called the first Age of the World the *Iron Age*? But of this I shall speak more largely another time.

(c) *Labuntur altis interim rivis aqua.*] The old Editions say *ripis*, but the Manuscripts are divided; some of them say *ripis*, and some *rivis*; thus we find it even in the oldest. I like *labitur ripis* best; for in Autumn, when the Rivers are almost dry, the Banks, or *ripa*, are *alta*, *high*, and not the Streams, or *riveri*. See *Carm.* 1. 2. Where Horace speaks of *Tiber*. *Lucretius Lib.* 3. 362. *Ovid Amor.* 2. 17. *Quintilian Institut.* 12. 2. *Valerius Flaccus* 4. 402.

(d) *Ad hoc vertat mare.*] The most illustrious *Nick Heinsius* in the Margin of his Copy says, Perhaps we ought to read the Place thus,

Hyems ad hoc verrat mare.

But besides that all the Copies of Horace do with a wonderful Agreement read *vertat*; we find also, that *Priscian* read it thus, p. 863 and 930. I have peep'd into four Copies of *Priscian* in Manuscript, and they all agree to this. What Horace says at *Serm.* 2. 3. v. 235.

Tu pisces hiberno ex aquore verris,

Seems to have given honest *Nick* a Hint for this *Emanation*; but it is one Thing

for a Fisherman with his Net and his Tackle, *Verrere pisces ex mari*; To sweep the Fishes out of the Sea; and another to say, that the Winter or a Storm does it. Such a Phrase as this has no Authorities to back it; and therefore I would not have you alter the Place.

(e) *Omnem relegit idibus pecuniam.*] One of the old Editions, and some of the Modern Books confirm this *Lesson*; and yet most of the Interpreters, and above all the most elegant *Nick Heinsius* upon *Ovid*, *Fast.* 2. 540. will have it, that *relegit pecuniam* signifies *recollegit*, gathered once more together; *colligere*, in this Sense, signifying to call in Money, which may be seen in *Lentulus* apud *Cicero*, *Fam.* 12. 15. *Horat.* *Epist.* 1. 10. But they do not pretend to produce, neither have I myself ever met with so much as one Instance, where *relegere pecuniam* is used in this Sense. Their Inference is by no means right, who say we may very well use *relegere pecuniam*, because *colligere pecuniam* is a good Phrase; for *Recolligo* is the most noted Compound of *Colligo*, neither do *relego* and *recolligo* agree in the same Idea. We ought therefore by all means to restore the true *Lesson* from the Edition of *Locher*,

Omnem redegit idibus pecuniam.

To

Dr. B—'S NOTES. EPODE 2. 17

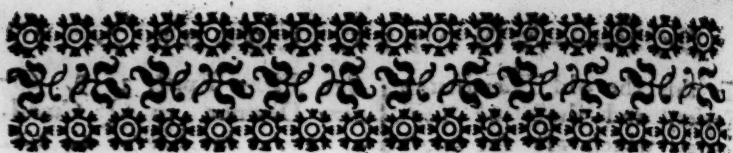
To this the old *Blandinian* Copies, and those of *Torrensius*, which are the most and best, agree; and among mine, the *Gravian*, *Queen's-College*, *Magdalen-College*, &c. and thus I find it in the *Manuscript Acron* in the *Library of the Royal Society*; though in his *Paraphrase* he mentions *recolle-ctam*. And thus the *Annotator* upon the *Gravian* says, *redigit pecuniam*, that is, *collegit*. *Redigere pecuniam* signifies to collect, to call in, to demand Money from a great Number of Creditors, or to force the Payment of it in Slaves or Mortgages of Lands or Tenements. This is so common a *Phrase*, that I wonder how so many learned Men should be so besotted as to forget it.

See *Pliny Epist.* 3. 9. *Cicero Divinat.* in *Q. Cœcil.* c. 17. In *Verr.* 1. 36. *Contra Rullum* c. 36. *Pro Flacco* c. 36. *Pro Rabirio* c. 11. *Philipp.* 5. 4. *Philipp.* 13. 5. *Livy* 2. 42. *Id.* 26. 49. *Id.* 38. 59. *Quintilian Delam.* 5. *Id.* *Declamat.* 269. *Eutropius Lib.* 8. *Digest.* *Lib.* 3. *Tit.* 5. *Sect.* 35. *Ibid.* 5. 3. 20. *Ibid.* 10. 2. 26. *Ibid.* 10. 2. 38. *Ibid.* 20. 4. 2. *Asconius Pedianus ad Verr.* 1. c. 20. Thus far we: And we have been the more prodigal in our *Quotations*, that the true *Lecti-ctio*, which with so much Injustice has been thrust out of its Place, may be restor'd to its proper Station, and enjoy it very quietly ever after.



B

EPODE



EPODE III. *Ad MECENATEM.*

Parentis olim si quis impiâ manu
Senile guttur fregerit ;
Edit cicutis allium nocentius.
O dura messorum ilia !
Quid hoc veneni sedit in praeordiis ?
Num viperinus his cruor
Incoctus herbis me fefellit ? an malas
Candida tractavit dapes ?
Ut Argonautas praefer omnes candidum
Medea mirata est ducem,
Ignota tauris illigatum iuga,
Perunxit hoc Fasces :
Hoc delibutis ulta donis pellicem,
Serpente fugit alite.
Nec tantus unquam siderum insedit vapor
Siticulosa Apulia :
Nec munus humeris efficaciae Herculis
Inarsit aestuosius.
At, si quid unquam tale concupiveris,
Focose Mecenas, precor
Manum puella suavio opponat tuo,
Extrema & in sponda cubet.



M.

EPODE III. To MECÆNAS.

LET Parricides and guilty Wretches feed
On *Garlick*, an infectious Weed,
As rank as *Hemlock*; 'tis a stinking Feast,
Which only Rusticks can digest.
My Bowels burn with that envenom'd Food ;
Or am I drunk with Viper's Blood ?
The Witches at their mid-night Revels met,
With such a Dish each other treat.
When *Jason*, for his Strength and Beauty fam'd,
The monstrous Bulls in Battle tam'd,
With this *Medea*, who his Safety fear'd,
Her lovely *Argonaut* besmear'd :
With this the Hagg reveng'd her injur'd Love,
Then through the Air her Dragons drove.
This Potion breeds more noxious burning Pains,
Than when the raging *Dog-Star* reigns.
Not *Hercules* more dreadful Tortures bore,
When the invenom'd Shirt he wore.
Therefore take heed, if you, my dearest Knight,
In such detested Food delight,
May the next Nymph you love, your Kisses scorn,
And from your loath'd Embraces turn.



EPODE IV. *Ad* SEX. MÆNAM,
Pompeii Libertum

LUpis & agnis quanta sortito obtigit,
Tecum mihi discordia est,
Ibericis peruste funibus latus,
Et crura durâ compede.
Licet superbus ambules pecuniâ,
Fortuna non mutat genus.
Videsne, sacram metiente te viam
(a) Cum bis trium ulnarum togâ,
Ut ora vertat huc & huc euntium
Libertina indignatio?
Sectus flagellis hic triumphalibus
Praconis ad fastidium,
Arat Falerni mille fundi jugera,
Et Appiam mannis terit?
Sedilibusque magnus in primis eques,
(b) Othone contempto, sedet?
Quid attinet (c) tot ora navium gravi,
Rostro duci pondere
Contra latrones atque servilem manum?
Hoc, hoc tribuno militum.

Dr. B——'s NOTES. EPODE 4.

(a) **CUM** bis ter ulnarum
toga,] I never saw
the Interpreters swallow a
more putid Lesson than this
without any Scruple: For
what, I beseech you, can be
the Meaning of *Bis ter ulna*?
What Mortal ever talk'd thus
before? Without doubt we
must read it thus,

Cum bis trium ulnarum
toga.

That is, as Porphyrio well
explains it, *A Gown Six*
Ells long; And this is the full
Length of a Gown. The Scho-
liast upon Persius, Satyr. 5.
v. 14. says the same, and so
does Isidorus, Orig. 19. 24.
Now

EPODE IV. To MÆNA.

WHEN Wolves and tender Lambs agree,
 Expect to find a Friend in me ;
 Thou Wretch, whose Back the slavish Scars,
 Whose Leg the Marks of Fetters wears.
 Fortune has made you Rich and Proud,
 But never can refine your Blood.
 When with a Gown full six Ells deep,
 The *Sacred Way* in State you sweep ;
 See, how the Crowd express their Scorn,
 And sneer, and wink at every Turn.
 That Slave, they cry, so much admir'd,
 With whom the Whipping-Post was tir'd ;
 Now in his gaudy Chariot rides,
 And in his numerous Acres prides.
 In spite of *Otho's* just Decree,
 He sits and shines with Quality.
 In vain our Fleets prepare to chace
 The Rebel Pirates from the Seas,
 Whilst such a Slave as this commands
 The chosen Free-born Roman Bands.

Now six Ells is three twice repeated, *Bis tres*, and not *Bis ter ulna*, which is a meer Barbarism. See *Bis sex* in *Lactantius* de Phœni. *Bis octenos* in *Silius Ital.* 17. *Bis terna* in *Prudentius* Apotheos. v. 1001. So say the other Poets in several Places. A great while after I look'd upon this *Emendation*, I found that the most learned *Barthius* was before me in the Discovery. See *Adversar.* 54.

26. which therefore I very freely and generously resign to him.

(b) *Othone contento sedet.* The old *Venetian* Edition, published anno. 1478, gives us another *Lesson*, which is this,

Othone contento sedet.

If we admit this, we must explain it thus; *That Mæna was so rich as to satisfy Otho's Law,*

Law, or to be exempt from the Penalty of it, by which it was provided; That no Spectator should sit among those of the Equestrian Order, who was not worth forty Thousand Sesterces. But all the Manuscripts to a Book, and the other Editions, say contempto, which, without doubt, is a true Lesson, though not rightly understood; for, says Julius Scaliger, how could Mæna be supposed to contemn or break the Edict of Otho, who permitted any one worth forty Thousand Sesterces to sit among the Knights, when his yearly Rents amounted to a great deal more? In order to obviate this Objection, Torrentius, Marcilius, Dacier, and the rest, have trumped up the following foolish Story, that by Otho's Edict it was provided, that no Person, who had been a Slave, or was the Son of a Slave, should sit with the Fourteen, though he were never so rich. Mæna did therefore break Otho's Decree, because he had been a Slave, and yet presumed to take his Seat among the Knights. But how, or where they found, that this Honour was forbid to Persons in those Circumstances, I cannot for my Blood imagine. Say they, we find this here in Horace. See now, how they defend one Blunder with another! for this Place is as yet in the Dark, and wants a little Light, instead of giving

it; the Lex Roscia of Otho was so far from forbidding those who had been Slaves to enjoy this Privilege, that it positively says, let a Person be born of a Father never so mean, if he were worth forty Thousand Sesterces, he might take his Place in the Theater among the Fourteen. This appears very plain from Juvenal, Sat. 3. 152. Where the old Scholiast says, Otho's Law enacts, That they, who were worth forty Thousand Sesterces, must sit with the Knights. Hence it appears, that the meanest Scoundrels by descent, if they had an Estate of this Value, were upon a level with the Knights. On the other hand, Freeborn Citizens and their Children, if they fell short of that Substance, were to be look'd upon as Plebeians. See this in our Author Epist. 1. 1. We are therefore as yet to seek for the meaning of those Words, Othone contempto. For what the Learned Interpreters offer by way of Explanation has no manner of Support or Authority. Now we need not go far to solve this; for the very Nature of the Thing, and the Words themselves, supply us with an Interpretation, which I think answers in all Points; for if you say Mæna by his Wealth has a Right to sit with the Fourteen, and ask why Horace adds, Contempto Othone; 'tis for this very Cause, that Mæna has such a Right.

Roscius

Roscins Otho had forbid that any one, not worth forty Thousand Sesterces, should sit there; therefore if Mana or any other Person were worth so much or more, he might bid Otho kiss---- and not value his Edict of a Straw; such a one might say, *Prithee Otho don't trouble thyself about my Income or Estate, as if you thought I came within the Law, as not being worth forty Thousand Sesterces: But I know my own Value, and you and your Law may go whistle.* Here I suppose, you see the Reason of Mana's Confidence, and why he did not care a Fig for Otho and his Law. This way of Contemning was not so obvious to the Interpreters; and yet Juvenal has a Phrase very much like it. See what he says of Marcus Tullius.

(c) *Tot ora navium gravi.* Scaliger, in his *Hypercriticum*, mends this Passage thus,

Quid attinet tot rostra navium gravi

Rostrata duci pondere.

I know not, says he, whether *Ora Navium* be as good as it should be; because of *Rostrum*; for even Vessels with six Oars have a *Rostrum*; but not an *Os*. Here the Interpreters say not a Word, though sometimes they run open Mouth upon Scaliger. Indeed I must own, I never met with *Os Navium* in any of the Poets, neither can I excuse, much less admire such an obsolete Expression. What think you, if we throw all the Blame upon the blundering Librarians, who in a Dream wrote *Ora* for *Æra*. *Æra rostrata* is the same with *Rostra Ærata*. See *Ærata Prora* in Virgil. The *Rostra*, or Beaks of Ships were fortified with Brass; this is well known among the Ancients; hence that Greek Epithet *χαλκήμβολοι*, *Æneo rostra*, which belongs to Ships. As for *Æra Navium*, you may find it in Virgil, *Æn.* 11. 329.



EPODE V.

(a) **A**T ô Deorum quicquid in cœlo regit
 Terras & humanum genus,
 Quid iste fert tumultus? & quid omnium
 Vultus in unum me truces?
 Per liberos te, si vocata partibus
 Lucina veris adjuit,
 Per hoc inane purpura decus precor;
 Per improbaturum hac Jovem:
 Quid ut noverca me intueris, aut uti
 Petita ferro bellua?

(b) Ut hac tremente questus ore constitit
 Insignibus raptis puer,
 Impube corpus, quale posset impia
 Mollire Ithracum pectora:
 Canidia brevibus implicata viperis
 Crines & incommutatum caput,
 Jubet sepulchris caprificos erutas,
 Jubet cupressus funebres,
 Et uncta turpis ova rana sanguine,
 Plumamque nocturnæ strigis,
 Herbasque quas Iolchos, atque Iberia
 Mittit venenorum ferax,
 Et ossa ab ore rapta jejuna canis,
 Flammis aduri Colchicis.
 At expedita Sagara per totam domum
 Spargens Avernales aquas,

Horret

E P O D E V.

SAVE me from Danger and from Death,
 Great Guardians of the World beneath!
 What means this Tumult which I see?
 Those ghastly Looks, all fix'd on me?
 Speak, by the Pledges of thy Love,
Lucina's Gift, by mighty *Jove*;
 Who will avenge the Wrongs I bear,
 Speak; by the sacred Gown I wear;
 Why all this Rage? So Step-Dames look,
 And Beasts when by the Hunter struck.
 Thus spake the Youth, and trembling stands
 Disrob'd by curs'd *Canidia's* Hands:
 So sweet a Bloom, so fair a Skin,
 Might Savages to Pity win:
 She, with a Face of Horror, shakes
 Her Hissing Curls of knotted Snakes;
 And mingles Wild-fig Branches torn,
 With Cypress, from some gloomy Urn;
 On these a Screech-Owl's Plumes she strow'd,
 And blended Toads-Eggs, smear'd with Blood,
 With all the Weeds of poy's'nous Juice,
 That *Spain* and *Thessaly* produce;
 On which a mad Dog's Teeth she lays,
 And burns in magick Flames the Mass.
 Then *Sagana* around the Cell
 Sprinkl'd black Water brought from Hell;

C

Her

Horret capillis, ut marinus, asperis,

(c) *Echinus, aut currens aper.*

Abacta nullâ Veia conscientia,

Ligonibus duris humum

Exhauriebat, ingemens laboribus :

Quo posset infossus puer

Longo die (d) bis terque mutata dapis

Inemori spectaculo ;

Cum promineret ore, quantum extant aquâ

Suspensa mento corpora,

(e) *Exesa uti medulla, & aridum jecur*

Amoris esset poculum ;

Interminato cum semel fixa cibo

Intabuissent pupula.

Non defuisse mascula libidinis

Ariminensem Foliam,

Et otiosa credidit Neapolis,

Et omne vicinum oppidum :

Quæ sidera excantata voce Thessalâ,

Lunamque calo diripit.

Hic irrefectum seva dente livido

Canidia rodens pollicem,

Quid dixit ? aut quid tacuit ? O rebus meis

Non infideles arbitra,

Nox, & Diana, quæ silentium regis,

Arcana cum fiunt sacra ;

Nunc, nunc adeste : nunc in hostiles domos

Iram atque numen vertite :

(f) *Formidolosus dum latent sylvis fera,*

Dulci sopore languida :

Senem,

The EPODES of HORACE. 27

Her bristled Hair in Tours she wore,
Just like a Hedge-Hog, or a Boar.
Veia, whose Conscience knows no Wound,
Sweats at the Spade, and digs the Ground,
In which she set the harmless Child,
And mould'ring Earth around him fill'd :
Like Bodies sinking in the Flood,
Up to the Chin in Earth he stood ;
There saw fresh Dainties every Day,
But saw, and starv'd, and pin'd away ;
From whose parch'd Marrow they compose,
And Livor dry'd, the amorous Dose,
Mixt with his Eye-balls worn with Pain,
And gazing on his Food in vain.
Folia was present at these Rites,
She, who in monstrous Lusts delights ;
So Fame reports, the Rumor runs
Through *Naples* and th' adjacent Towns ;
She, with superiour Charms can force
The Moon to leave her nightly Course ;
Whilst with black Teeth *Canidia* tore
Her Thumbs, and drew the livid Gore ;
Then said ; ----- Such Things ! ----- What Tongue
can tell ?
Ye Pow'rs of Darkness and of Hell,
Nox and *Diana*, you who guide
The Shades, and o'er these Rites preside,
Come to my aid, whilst Horror reigns
O'er sleepy Brutes and silent Plains ;
Exert your Godhead, and your Skill ;
Let those I hate new Torments feel :

Senem, quod omnes videant, adulterum

Latrent Suburrana canes,

Nardo perunctum, quale non perfectius

Mea laborarint manus.

Quid accidit? cur dira barbara minus

Venena Medea valent?

(g) *Quibus superbam fugit ultra pellicem*

Magni Creontis filiam:

Cum palla, tabo munus imbutum, novam

Incendio naptam abstulit.

Atqui nec herba, nec latens in asperis

Radix fefellit me locis.

Indormit unctis omnium cubilibus

Oblivione pellicum.

Ab! solutus ambulat venesca

Scientioris carmine.

Non usitatis, Vare, potionibus

(O multa fleturum caput!)

Ad me recurre: nec vocata mens tua

Marsis redibit vocibus:

Majus parabo: majus infundam tibi

Fastidienti poculum.

Præque cælum fidet inferius mari,

Tellure projecta super,

Quam non amore sic mei flagres, uti

Bitumen atris ignibus.

Sub hac puer, jam non ut ante mollibus

Lenire verbis impias;

Sed dubius unde rumperet silentium,

Misit Thyesteas preces.

(h) *Venena*

The EPODES of HORACE. 29

Expose the Lecher, gray and lewd,
By Dogs and shouting Boys pursu'd ;
On him this Philtre I bestow,
My Hands ne'er mixt such Herbs till now.
What ! Shall *Medea* me excell ?
Of whom the Bards such Wonders tell ;
How by her Charms, in Beauty's pride,
Her Rival, fair *Crensa*, dy'd,
When the young heedless Bride put on
The poy's'nous Dress and burning Gown.
Each noxious Root and Herb I know,
What Juice they shed, and where they grow ;
Yet nothing can my *Varus* move,
Or break his Rest with Thoughts of Love.
He triumphs o'er a Wretch like me,
Some mightier Hagg has set him free :
But soon my Philtres shall prevail,
And he his cold Disdain bewail :
When I have charm'd, and made him kind,
Not Musick shall restore his Mind.
This Philtre shall his Scorn remove,
I'll make it strong and full of Love.
Sooner the Sea shall upwards flow,
The Earth and Skies lie sunk below,
Than he not pine with fond Desire,
As Sulphur takes the lambent Fire.
Thus she ; the harmless Boy no more
With Tears their Pity did implore ;
But long with silent Horror struck,
At length into these Curses broke.

(h) Venena, magnum fas nefasque, non valent
Convertere humanam vicem.

Diris agam vos : dira detestatio

Nullâ expiatur victimâ.

Quin, ubi periere iussus expiravero,

Nocturnus occurrâ furor ;

Petamque vultus umbra curvis unguibus ;

Qua vis Deorum est Manium :

Et inquietis assidens praeordiis,

Pavore somnos auferam.

Vos turba vicatim hinc & hinc saxis petens,

Contundet obscenas anus.

Post, insepulta membra different lupi,

Et Esquilina alites.

Neque hoc parentes, ven ! mihi superstites,

Effuderit spectaculum.



The EPODES of HORACE. 31

Though all the Pow'rs of Hell combin'd,
No Charms can alter humane Kind;
Therefore I'll curse you as I die,
And this the Gods shall ratify.
When I am gone and turn'd to Air,
My Ghost shall haunt you every where;
With warlike Nails your Cheeks I'll plow,
As Spectres, when enrag'd, will do;
Wait round your Beds, and every Night,
In Dreams, your guilty Souls affright:
The hooting Mob, with Show'rs of Stones,
Shall crush your old decrepid Bones;
Your Carcasses shall find no Urn,
But be by Dogs and Vulturs torn;
My Parents shall look on the while,
And, sated with full Vengeance, smile.



(a) *AT* 6 *Deorum quicquid in cælo regit.*] This Passage is cited by *Diomed*, p. 527. and by *Priscian* in the following Manner,

At 6 *Deorum quisquis in cælo regis.*

We find a parallel Place in *Seneca*, *OEdip.* v. 248. and in *Ovid* *Metam.* i. 32. But now all the Copies are against this same *quisquis*, and do all unanimously agree to write *quicquid*, which is much better: For *quisquis* signifies only some one of the Gods, *quicquid* the whole Set. See for this, *Serm.* i. 6. *Livy* 23. 9. which two Places are very pertinently quoted by the most learned *Lambin*. As to the other *Lectio*, there is a mighty Squabble between the Books, whether we ought to read *regit* or *regis*. Some few of my Copies, and these modern, read *regit*; but most of the oldest say *regis*, as my *Leyden*, *Queen's-College*, *Grævian* at first hand, *Magdalen-College*, and several others; as also the Manuscript *Acro*. On the other hand, all the *Blandinian* Copies belonging to *Cruquius*, say *regit*; and thus we find it cited by *Servius* upon *Virgil*, *Æneid.* 7. 363. *It. Æn.* 9. 144. and by *Donatus* upon the *Andria* of *Terence*, *Act.* 4. *Scen.* i. according to the old Editions in the Years 1483, 1488, and 1503. For in the later Copies

we find *quisquis* and *regis*, which is wrong. What shall we do in this Case? Which Party shall we fall in with? *Torrentius* had a very great Fancy for *regis*; but as for us, we are positively and steadfastly of Opinion, that *regit* is *Horace's* own Hand-writing; for the little Boy here, whoever he was, is not praying to the Gods, but speaking to *Canidia* and the rest of the Witches. If it were not so, if he were really praying to the Gods, then *omnium vultus truces*, as we find it in the fourth Verse, must be understood of the Countenances of the Gods, which is downright Nonsense. I therefore read,

At 6 *Deorum quicquid in cælo regit.*

This, properly speaking, is no Invocation of the Gods, but only an Exclamation, or solemn Obtestation, much like *Di boni, Di magni, Proh Jupiter, Proh Deum atque hominum fidem; Te Gods! Good Gods! O Jupiter! O Strange!* By all the Gods, says the Child, by every Thing that is sacred, what can this Bustle mean?

(b) *Ut hac trementi questus ore.*] All the Books that ever I look'd into, say *trementi*; and thus I find it in *Priscian*, p. 107. However, I had rather read,

Ut.

Dr. B—'s NOTES. EPODE 5. 33

*Ut hac tremente quæstus ore
constitit.*

This makes the Verse a pure
Iambick, like the Verse that
went before it;

*Quid ut novæcæ me intueris,
aut uti.*

I have already show'd at
large, *Carm.* 1. 17. v. 17.
that Horace always makes
these Ablative Cases to end
in Te. There you will find,
that I have commended Ovid
for saying ore tremente three
times; and to this you may
add another Place from Ti-
bullus, 3. 5.

(c) *Echinus aut currens
aper.* Acron the Scholiast
says, *Currens, Furens, Run-
ning, or being in a Rage,*
not unlike *Inhorruit armos*:
But this seems rather a vari-
ous Lesson than an Interpre-
tation.

Echinus, aut furens aper.

Thus we read of *Furens aper*
in *Apuleius, Metam.* 8. For
my part, I cannot see what
Business *currens aper* has here?
For a Boar does not set up
his Bristles so very high
whilst he is running, but
whilst he stands still, and
prepares himself for the En-
counter. *Virgil* has describ'd
this admirably. See *Aeneid.*
10. 710. Thus too, *Homer*
makes the Boar, *γάρτα νάλ
μένοντα*, as he stands pre-
par'd and waits for his *Ene-*

my, to look most dreadful
with his Bristles, and not
when he is in Chace. See
Iliad N. v. 471. *Odys.* 5.
v. 446. And thus we find
it in *Silius Italicus*, L. 1.
Wherefore I should much
rather read *furens* than *currens*
here in *Horace*; but tru-
ly I like neither of the Le-
ctions; for we are supply'd
with a much better from a
Conjecture of the most acute
Nick Heinsius. It is this,

*Horret capillis ut marinus
asperis
Echinus, aut Laureus
aper.*

For thus he writes in the
Margin of his Copy; Per-
haps you ought to read *lau-
rens*. See my Notes upon *Ovid*
Fastor. 2. Nothing could be
more certain, and at the same
time a more witty Invention.
Laurens aper is a standing
Phrase among the Italian
Poets. *Nick Heinsius* upon
Fast. 2. v. 23. produces se-
veral Instances of this, be-
sides that Passage already
cited from *Virgil*. In that
very Place in *Ovid*, he reads
laurentibus instead of *latra-
tibus*, a corrupt Lesson in
some of the Copies. See also
Ovid Metam. 14. *Horat.*
Ser. 2. 4. *Martial.* 9. 49.
Catalecta Veter. Poet. Thus
far *Heinsius*; and I cannot
pretend to out-do him by
any Additions of mine; on-
ly I shall correct, *en passant*,
that

that Passage in *Virgil*, which he so much extols;

*Aëtus aper, multos Vesulus
quem pinifer annos
Defendit, multosque palus
Laurentia silva
Pastus arundineâ.-----*

Here, *Servius* says, we ought to read *pastus* for *pastum*; for just before he had said *quem*: It is therefore an *Antiptosis*. It is very true what he says, that *pastus* stands for *pastum* here; but what then? Is it sufficient to acquit *Virgil* of a *Barbarism*, that he trumps up his Story of an *Antiptosis*? What the Devil is this same *Antiptosis*? Will it give an Author a Right to murder an honest substantial Phrase just as he pleases? Besides, do but consider whether these two Expressions, *Quem multos annos Vesulus defendit, multosque palus Laurentia defendit*, be not *Verbose*, *Impertinent*, *Tantological*, and not at all agreeable to the *Genius* and *Manner* of *Virgil*. Without doubt therefore the Place is faulty, and unless I am mightily mistaken, ought to be restored, and mended thus;

*Aëtus aper, multos Vesulus
quem pinifer annos
Defendit, multosque palus Lau-
rentia silva
Pascit arundineâ.*

Or else you may read *pavit*. I shall not throw away more

Words in a Matter so clear and apparent, but shall rather set about correcting another Fault in the Verses immediately preceding this Passage; for I know not how it came about, but this Page is the most incorrect of any in *Virgil*, and was so long before the Age of *Servius*.

*Nec non Evathen Phrygium,
Paridisque Mimanta
Aequalem comitemque, una
quem nocte Theano
In lucem genitori Amyco dedit,
Et facce pragnans
Ciseis regina Parim creat:
urbe paternâ
Occubat: ignarum Laurens
habet ora Mimanta.*

Here again *Servius* tells us, When *Virgil* says *urbe paternâ occubat*, You must suppose that *Paris* is understood; for he was obliged not to mention him, because it would have spoiled the Verse. Qui is wanting, and should be super-added to *Urbe paternâ occubat*. *Servius* is right in observing, that the Verb *occubat* wants a *Nominative Case*; but the Poet was under no Necessity of omitting it on the Account of his *Metre*: Besides, what a Redundance is here, what a Piece of *Tautology*? *Theano in lucem dedit*, and *Ciseis creat*, not to mention that other putrid Blunder, the Alteration of the Tense, *dedit* and *creat*. I'll not stand making many Words with you, but am positive,

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sitive, that *Virgil* wrote with his own Hand thus,

In lucem, genitore Amyco,
dedit, & facie pragnans
Ciseis regina Parim. Paris
urbe paternâ
Occubat: ignarum Laurens
babet ora Mimanta.

Virgil's Meaning is, That *Theano* brought forth *Mimas* the same Night that *Hecuba* was delivered of *Paris*. But how different were their Fates? *Paris* was buried in his own City, whilst *Mimas* lies interred in some far Country no body knows where. Our blundering Librarians, in a Dreaming Fit which often takes them, transcribed a Word but once, which was twice repeated; and this gave other Blockheads an Opportunity to mend the Verse, by inserting that foolish Word *creat*.

(d) *Bis terque mutata dapis*. I suppose this Lesson was first vented by *Aldus*, from whom the other Editors took it. But all the old Books before the Year MD. and my Copies, not one excepted, together with *Porphyrio* the Scholiast, say,

Longo bis terque. -----

These two Lessons contradict one another; for *bis terque* signifies *sape*, often; *bis terve* signifies *raro*, or seldom. See *Bis terve* in *Cicero*, *Epist. Famil. 2. 1.* *Bis terque* in *Art. Poet. 440.* *Bis*

terque mutata is therefore very right in this Place; for as *Porphyrio* very well notes, That the Boy might be provoked the more, he had *Vi-ctuals* set before him, and often changed. On the other hand, at *Art. Poet. v. 358.* where the Editions say thus,

Quem bis terque bonum cum
risu miror;

We ought to correct it from the *King's-College* Copy, and say,

Quem bis terve bonum. -----

For his Meaning there is, That *Chæritus* was seldom good for any thing; perhaps not above twice or thrice.

(e) *Exsucta uti medulla.*

The Manuscripts are strangely divided upon this Place. A Majority of the better Sort say *Exsecta*, or *Execta*, which is also to be found in the *Venetian* Edition, and the old Scholiasts. My *Græcian* says *Exsecta*, and by way of Interpretation, *Extracta*. Some of *Lambin's* Books, and one of *Bersmannus*, read *Exsucta*; the *Battelian* among the various Editions, *Exsugta*; the *Divaan* of *Cruquius*, *Exucta*. In one of *Torrentius* we find *Exusta*, and at first Hand in the *Magdalen-College* Copy. *Bersmannus*, in one of his, found *Exuta*, and *Barthius* wrote *Fxulta*, *Advers. 37. 15.* The Edition of *Locher* says *Exerta*,

Exerta; and this we may find in the Bodleian among the various *Lectiones*; the Zucherman says *Exu . . ta*, one of the Letters being erased. No doubt many of these *Lectiones* are commodious enough, and probably true; and this makes it the greater Difficulty, which to pitch upon as the best. For first, *Exsueta* may be defended by very great Authority. See Juvenal. Sat. 8. 90.

Ossa vides regum vacuis exsueta medullis.

And the Scholiast thereupon. See also Ammianus Marcell. 30. 4. Quintilian Institut. 12. 19. Gellius 20. 8. And yet perhaps you ought to correct these two last Places, and write *Exsucci* and *Exsucca*; that is, *sine succo*, sapless. *Exsuccus* and *Agrippus* are two noted *Onomasticks* belonging to *Vulcan*. On the other hand, *Exusta*, which is to be found in two Copies, is not also without its Vouchers. See Manilius L. 1. Petronius, Seneca Hercul. Ætæ. v. 1219. The Alteration will not be very great, if you should write,

Exhausta uti medulla & aridum jecur.

This very Word you find in the Scholiast upon Juvenal, cited above by way of Explanation of *rd Exsueta*. See the same Phrase in Seneca;

Hercul. Ætæ. v. 1227. Paulinus de vit. S. Martini L. 2. It. L. 5. *Exhaustis medullis* signifies Diminished, Dried, Consumed, or Wasted. Quintilian in his 12th Declam. speaking of some who in a Famine fed upon one another, mentions *exhausta ossibus medulla*; but here *Exhausta* signifies *Extracta*, Taken out of; and in this Sense it plainly agrees with that other *Lection*, *Exsecta uti medulla*; Which *Lection*, though it is supported by the most and best Books, yet does by no means please me, because it plainly goes off from the Meaning of the Passage, and utterly spoils it. The Boy, says Horace, was to be killed by Famine or Starving, that his Marrow might be taken out, and his Liver dried, in order to make a Love Potion. But now the Marrow may be much more easily drawn out of a fat plump Body, than out of one when it is lean and half starved: We must therefore look for an Epithet that is proper for a famished Body, and such as may mention the Cause of its being famished; such as that which follows, *Aridum jecur*. Now those Words, *Exsueta*, *Exusta*, *Exhausta*, which we have already touch'd upon, do answer this Purpose much better than *Exsecta*. But none of them all are so pat and convenient as that which Alick Heinsius found out by meer Con-

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Conjecture, in the Margin of his Copy;

Exesa uti medulla. -----

He says here, Read *Exesa* or *Exesta*. See *Est mollis flamma medullas*; where he refers us to his Annotations upon *Virgil*; which, to the great Damage of the Commonwealth of Letters, have by some notorious Rogue been stoln away and suppress'd; O horrid Impiety! However, he made us a Tender of this Conjecture some time before, in his Notes upon *Ovid*, *Metam.* 14. v. 208. where he recites,

Exesa uti medulla,

And then adds, " Thus I write; for the *Vulgar* is, *Exorta*; and according to *Lambin*, *Faernus*, *Cruquius*, and *Torrentius*, *Exsecta*. See *Juvenal*, *Sat.* 8. But there the Author speaks allegorically. The *Manuscripts*, for the most part, say *exsecta* or *exesta*; unless perhaps *Horace* would say *exesta*, as *Salust* says *Comesto patrimonio*; for so the *Grammarians* cite him. It is certain, that many of these *Archaisms* are to be found in *Horace's Epodes*. Thus we read of *Esfrices* in the *Casina* of *Plautus*, and *Ambestrices* in *Ammianus* *Marcel.* L. 19. What *Propertius* calls *Sicca me-*

dulla, *Horace* calls *Exesta*. See *Propertius*, 2. 12. See also *Lib. 5.* of *Valerius Flaccus*.

" *Robur cura ducis magnisque edere labores.*

" For thus we ought to read it, *Dedere* being a silly Word, and contrary to the Sense of the Author. We also read in the same *Valerius Flaccus*, *Fest. dolor*, according to the *Vulgar*; but must correct it, and read *Est dolor*, which is much better. So in *Ovid Pont.* 1. 1. for *Fertur*, which is in several Copies, we must read *Estur*. See *Virgil*, *Aen.* 5. *Exedi cura, mærorum, inedia, ira, dolore*; To be eaten up or devoured with Care, Grief, Hunger, Anger, or Anguish, are familiar Phrases among the best Authors. *Exest Angor* may be seen in *Lucretius*. Thus far says this bright Fellow: As for his *Archaisms*, I have nothing to say to them, but only bid them Good Night: I therefore retain *Exesa*; which, besides the Testimonies cited by *Heinsius*, has these other Authorities also. *Catullus* in *Coma Bereni*.

----- *Exedit flamma medullas.*

Here I write *quam peritus*, instead of the vulgar *cum penitus*. See my Notes upon D *Calli-*

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Callimachus. See also *Catul.* Epigram. 36. It. 56. *Corippus Africanus.* L. 2. *Paulinus de vita Martini.* L. 1. *Ibid.* L. 4. *Silius.* 14. *Statius Silv.* 2. 1. *Seneca Epist.* 114. *Quintilian Declam.* 12. *St. Hieronymus Epist.* ad *Heliodor.* *Seneca Epist.* 112. *Silius.* L. 2. *Horat.* *Carm.* 3. 4. *Silius.* 12. *Id.* L. 14. *Adedit ignis* is also a very familiar Phrase among the best Authors, for which see *Heinsius* upon *Ovid Amor.* 1. 15.

(f) *Formidolosus dum latent silvis fera.*] The *Loescherian* Edition says *Formidolosus Silvis*, to which some of the *Torrentian* and the old *Blandinian* Copies agree; (so *Cruquius* informs us, tho' we find it otherwise in the Editions.) My *Leyden*, *Queen's-College*, and *Batterlian*, among the various Editions, are on the same Side. All the other Books, and the oldest Edition, say *Formidolosa fera*. Which Edition now have you most mind to? *Formidolosus* is of a doubtful Sense, and signifies as well the Person who is afraid, as the Person who puts in fear; but neither one nor t'other can agree with Animals when they are fast asleep. I therefore like *Formidolosus* best, as it is a standing Epithet for *Silvis*, or *Woods*. See *Virgil Geor.* 4. 468. *Æn.* 1. 169. *Statius Theb.* v. 177. *Lucan.* 3. 411.

(g) *Quibus Superbam fugit ultra pellicem.*] The old Editions, and *Acron* the Schooliast, with about half the Copies, among which are my *Queen's-College* and *Leyden*, say,

Quibus Superba fugit.

Thus in *Seneca*, the Chorus calls *Medea* proud: And yet it will be better for you, if you follow the *Blandinian* Copies with some others, and read *Superbam pellicem*; for this sweetens the Versification, and is a much more commodious Epithet. See *Auctor Octav.* v. 125.

(h) *Venena magnum.*] This is a very knotty Passage; and what to make of it you cannot tell, tho' you turn it and wind it never so many Ways.

Venena, magnum fasque nefasque non valent Convertere humanam vicem.

I know very well how both the antient and modern Interpreters have try'd to explain it; but as far as I can see, they have all been washing the Blackamoor white. *Rutgersius* had much the same Fortune, who pretends to correct it thus;

Venena, magicum fas nefasque non valent.

That is, says he, *Philires*, which

which are all the Right and Wrong that Conjurers pretend to. This is the unluckiest Blunder that ever I met with; for neither will the Words bear the Sense which he puts upon them; and if this were the Sense, yet it is Invenust, and without any Manner of Beauty. I own, that I myself have made several foolish Attempts this way; but I am really ashamed to mention them; and yet, that I may come in for my Share, and pay my Club with the rest of the Blunders, I will present the Reader with one of my Conjectures; which, tho' I do not like it, is yet much better than that of Rutherford. Such as it is, I give it you;

*Venena magica fas nefasque non valent,
Non vertere humanas vices.*

He says *Venena magica*, because there was an absolute Necessity for this Epithet, since Poyson by itself, barely mentioned, does not infer any thing relating to Magick. See *Valerius Flaccus* 7. 327. These, says he, cannot change Right and Wrong. See for this, *Virgil Georg.* 4. 468. *Seneca de Ira*, 2. 8. He denies magical Potions, tho' they can stop the Tide, turn the Stars back in their Courses, change young Men into Fishes, and lay a River as it runs, a

Power to alter the Effence of Good and Evil. But perhaps you may object with *Lambin* and *Dacier*, that the Case is otherwise; and that Magick does confound Right and Wrong: For in *Virgil* it occasions War and Wickedness. Here these learned Critics did not consider, that both the Propositions are true, *Magick does and does not alter Good and Evil*. First it alters these, quoad Witches, as to the Witches, who make no Difference between one and t'other. See *Seneca Controver.* 2. *Tacitus Histor.* 2. 56. Thus our Author speaks of the *Thracians*, *Carm.* 1. 18. And thus those Words of *Virgil*, *Quippe ubi fas versum atque nefas*, are explain'd by *Statius*; That is, among Men who despise the Good and follow the Evil. But still, this does not alter the Nature of the Things, or the Course of Providence. See *Virgil Æneid.* 1. 547. And thus this Boy here, being destitute of all human Succour, has Recourse to the Gods for Vengeance,

*Diris agam vos: dira de-
testatio
Nulla expiatur victimâ.*

Lastly, he denies, that Witchcraft can *vertere humanas vices*, that is, avoid its due Punishment, or escape Justice; who, tho' she be lame of one Leg, can yet make a Shift to overtake the Guilty.

Guilty. *Vices*, as *Porphyrion* well explains it, signifies the *Punishment*, which is intended for the Wicked. See *Horat. Carm. 1. 28. Ovid Trist. 3. 11.* Thus far we ; and this we thought fit to tell the Reader, on purpose to keep our Tongue going :

And yet, I suppose, all that we have done is Labour in vain; and perhaps we have been all this while busy in patching up, and mending a spurious Distich; whereas the only Cure in this Case should have been a Sponge.



The End of the One and Twentieth Part.

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